

The Role of Tahir Malik's Works in Youth Education

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Abstract: Tahir Malik, the greatest writer of our nation, gained fame with his works of greetings. This article discusses the importance of the writer's works in the education process of young people.

Keywords: Ethics, manners, "Qur'oni karim", hadith, "Umidimiz yoshlari", Yaratiq, "Alvodo, bolalik", "Shaytanat".

Introduction: Countless works are created in the world, and works of several hundred pages remain unread for years, but such works are created that are eternally alive and do not lose their value even after the passing of years. Among such works are the works created by Tahir Malik. When you read the writer's works, you feel as if you fell into another world. While creating his works, Tahir Malik also uses Quranic verses and hadiths in his works.

Main part: Tahir Malik's novel called "Shaitanat" is interpreted differently by many people. On the surface, many people still have the idea of the activities of a criminal gang. Actually? Is it really so? No, if it is about the activities of some criminal gang, why does the author start each book by quoting verses from the Holy Quran, which is the holy book of our religion. The book always describes the two concepts of good and evil side by side. When I pick up the book, I wonder where the bad guy will come from or is he destined to be evil? Doesn't life force him to become a bad person? I know Asadbek, the main character of the play, as a complex character. Because he is evil in our eyes in the heart of a visible person, there are feelings of goodness, truth and justice. He has not completely lost his humanity like Kesakpolvon. Didn't the black lines in his life cause Asadbek to fall into the dark path? His father was taken away by printers in front of his eyes, his brother's death, his teacher humiliated him in front of the students, all his classmates insulted him, and the printer's son spat in his face. certainly shows. Since childhood, he lives with the goal of revenge, he strives for it. The desire for revenge darkens his heart, he is brought up as a person who hates people. When writing about a criminal gang, the writer uses various methods to reveal their activities. In revealing them, he does not use exaggeration or art, but tries to think about life, and proves it with real examples, the events are written in such a coherent way that the reader reads the work with enthusiasm. The work condemns the concepts of ignorance, shame, and pleasure. There is a saying in our people that has been told for centuries, "Learn manners from being rude" and we will witness that this saying is not for nothing. When we read the work, we are told that when "Allah Taolo" created man, he was created as the highest of all creatures, when a person comes into the world, there are always two paths in front of him: one is the path of the merciful and the other is the path of the devil. It is up to the person to choose which one to choose We will witness that it is. Although a person's fate is written by God, he determines and builds his own path of life. The same ideas are put forward in the play. Life is a gift from God for man, and how to live it depends on the man himself. The evils in our life lead us to evil. Life also forces Asadbek to be bad, because he always sees people being mean, life makes him grow up as an evil person, but his heart is filled with feelings of honesty and justice, he does not step on the feet of the helpless, he tries to help those in need. Society and life will raise him as Asadbek. Complications and difficult situations in his life cause the emergence of such Asadbek. Even if his heart is full of ignorance, arrogance and evil, he

does not lose his humanity. During his severe illness, he sought goodness in his heart. Asadbek starts to wake up. When Asadbek recovers from an illness, he seems to be reborn. But the untimely death of her son leads her to grief again.

The character of Manzura in the play, although her important husband is the leader of a large social group, she always lived in poverty. He raised his children well, he never wants them to be like his father. But as fate would have it, her father's enemies lead Asadbek's daughter to death. In order to avenge his father, they drown him in the enormity swamp. He tries to get out of the swamp, get rid of it. Because she was the daughter of Asadbek, who never bowed down to the trials of fate. He brutally takes revenge on the people he has trapped. They will kill Asadbek's child for innocent tears. Asadbek, witnessing the death of his child, can't find any salvation even after attaining so much wealth. Because the innocent child will pay with his life for the bad deeds of his father in the past. In such situations in the work, you will witness the helplessness of God's writings. In the fifth book of the work, verses and hadiths are quoted from the Qur'an. It is explained by the concepts of two concepts: goodness and pleasure. If we pay attention, in the holy book of our religion, the Qur'an, the definition of heaven and hell are described side by side, in the work, wickedness and goodness are also described side by side, and the writer often uses our holy book Qur'an to prove his point. He uses Kareem to emphasize that this pleasure is also condemned in our religion.

If we pay attention to the situation of Asadbek's surrender at the end of the work, we will be aware of the powerlessness of the will of the all-powerful person before the will of God. No matter how many guards guard Asadbek, Azrael is ready to pass them and take Asadbek's life. It can be seen from this that no matter how much a person tries, no matter how much he tries, he is powerless in front of God's command. When "Alloh Taolo" gives a gift called life to a person, the two paths that a person has in front of him are "shaytan" and "Rahman", the devil and the merciful. It's up to you to choose the path. The fact that God punishes every crime of the criminal gang in the work shows how bad this path is. The work is important in our current globalized era, because it is about the evils of the devil's way to man, how people are sunk in the swamp of their shame, that the end of this swamp always ends in evil, and that every kind of wickedness does not go unpunished. When you read the work, you will see how high it is when you enter not only its outer world, but also its inner world.

Tahir Malik talks about the secrets of building a happy family, the virtues of a woman, and the role of a family through his work "Kelinlar Daftariga". Although this work was written as an appeal to brides, a treatise on morality, which appeared as an appendix to "Odamiylik mulki", it gives detailed thoughts on the issues that attract the attention of the groom, mother-in-law, and father-in-law. In it the author warns the readers against vices such as envy, cursing, mockery, and encourages them to achieve virtues such as patience and contentment. In order to prove his opinion, the writer gives exemplary examples from hadiths and narrations. In his memoirs, writer begins with a wonderful story told by poetess Aydin Hajiyeva. It is a continuation of Tahir Malik's uncle Mirzakalon Ismaili's work "Qizlar daftariga". The second title of "Qizlar daftari" is "On bir oqshon hikoyati". In the play, mostly girls are given various advices. Now let's turn our attention to the work itself.

Tahir Malik refers to female book readers as "Kelinposhsha". "Allah created a woman delicately. However, to build a palace of happiness, a woman needs a strong will and patience. Hazrat Sufi Olloyar says:

Agar o'n yil uyida bo'lmasa un,

Uni chiqmas, ani ayturga bir kun"(Kelinlar daftariga. 8-p. 2017-y).

It is said that even if there is no flour in the house for ten years, a woman should work patiently. In this book, instructive stories and hadiths are given to all brides. The work

Prelude

Chapter I. “Sevgining joyi”,

Chapter II. “Azaliy nasiba”

Chapter III. “Qo’shning yomon bo’lsa”

It consists of chapters called in conclusion. Goodness, evilness, honor, conscience, honesty, jealousy, gossip, slander, work, marriage are discussed. The work consists of large and small stories, and the story structure is decorated with verses, hadiths, wise words, and life events from the Holy Qur'an. The work consists of forty hadiths, and the forty-first hadith is presented as a conclusion. The play shows that the main thing required of brides is patience.

"Odamga sabr gar ko'ringay zahar,

Chidam nihoyasi jonga bo'lgay shakar"(Kelinlar daftariga. 323-bet).

A woman has to live patiently, regardless of whether her family has enough food or not. If a woman is patient, the family will be prosperous. Let's not forget that if the husband is the head, the woman is the neck. The role of women in the family is incomparable.

Judging from this work of Tahir Malik, we can say that when a girl goes to another house as a bride, she should be given a dress made of chastity fabric. If brides respect their mother-in-law and father-in-law as their own parents, if the mother-in-law sees the bride as her own daughter and corrects all her shortcomings and shows her the right path, no family would be broken in this world, no young children would be left orphaned. Therefore, dear brides, let's build our castle of happiness, everything is in our hands.

It can be witnessed that Tahir Malik conducted educational processes through various proverbs and puns in his works.

In the work “Shaytanat” - *Ko'r hassasini bir marta yo'qotar ekan, ko'zi ochiqlar ikki marta yo'qotmasin, tag'in* (86-bet) in the text “ko'r hassasini bir marta yo'qotadi”,

In the text - *Qariguncha yo'g'on ingichkalashib, ingichka uzilarkan* (109-bet) “yo'g'on cho'zilguncha ingichka uziladi”, - *Odam qo'ldan keladigan ishga harakat qilishi kerak. In the text “Ko'rpaga qarab oyoq uzatavering* (174-bet) “ko'rpangga qarab oyoq uzat”, In the said the text - *Mashoyixlar “bedardning oldida boshimni og'ritma”* (174-bet) “bedardning oldida boshimni og'ritma”, in the text - *Eshakni yo'qlasang, qulog'i ko'rinadi deganlariday, hech kutilmaganda eshik ochilib, Xolidiy ko'rindi* (177-bet) “eshakni yo'qlasang, qulog'i ko'rinadi” you can find traditional proverbs like. Used in the work “dunyoda sevintirguvchi biron narsa yo'qki, ketidan xafa qiluvchi bir narsa kelmasa” (*Roviylar derlar: dunyoda sevintirguvchi biron narsa yo'qki, ketidan xafa qiluvchi bir narsa kelmasa*) as today's interpretation of the proverb “oyning o'n beshi yorug' bo'lsa, o'n beshi qorong'u bo'ladi” said, “sen chinor soyasi bo'lma, chinorning o'zi bo'l” (*Kimdir o'g'liga “sen chinor soyasi bo'lma, chinorning o'zi bo'l” is called. Bu hikmat Hosilboyvachchaga juda yoqib qolgan*) proverb “otang bolasi bo'lma, odam bolasi bo'l”, At the work of “Talvasa” “sen mashinagni ko'rsat, men otang kimligini aytaman” [2] (*Hatto Tal'at ish boshlaganidan keyin ham “Kimning o'g'lisan?” deb so'ramadi...o'zicha “Sen mashinagni ko'rsat, men otang kimligini aytaman” deb qo'ydi*) proverb “do'sting kimligini ayt, men sening kimligini aytaman” can be expressed as.

Conclusion

As seen, the above proverbs were used in various stylistic tasks in the famous writer Tahir Malik's works “Shaytanat” and “Talvasa”. These units served to increase the individuality of the characters in one place, and in another place, their artistry. In the works of Tahir Malik, one can find many unique findings of such language and speech units.

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